

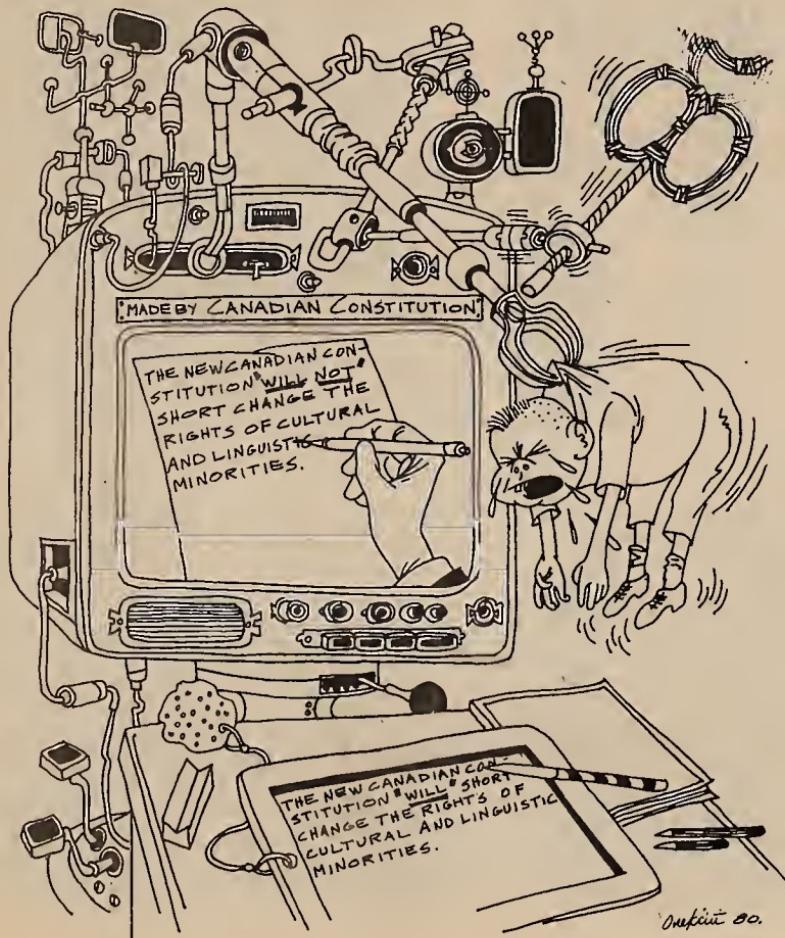
СТУДЕНТ STUDENT ETUDIANT

November 1980
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ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ

50 cents

CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS



Students rally in Ottawa

Braving blustery autumn weather, over two hundred students and human rights activists demonstrated on November at Parliament Hill, in protest over continued violations of human rights in the Soviet Union and Eastern Eu-

associations and unions representing students of Hungarian, Latvian, Lithuanian and Ukrainian descent.

Following a thirty-minute march and rally outside the House of Commons, demonstrators listened to a

must be complemented by East-West disarmament.

Other speakers included Conservative MP Fred King, Senator Paul Yuzyk and Oles Cheren for the CCPHA. Despite their earnest promises to promote the human rights issue at Madrid, the parliamentarians failed to placate the demonstrators, many of whom responded to each address with the challenging chant of "deliver what you promise". That the protesters received the MPs with detached enthusiasm is hardly surprising given the awkward silence brought about by Mr. King, who somewhat half-wittedly urged the crowd to join him in a chorus of "hip-hip-hooray for human rights!"

The rally on the Hill was followed by a peaceful march through the streets of downtown Ottawa to the Soviet embassy, where demonstrators voiced their demands that the Soviet government adhere to the Helsinki human rights provisions. To the disappointment of many protesters, activity around the embassy was virtually non-existent as employees had been given the day off, presumably to celebrate the sixty-third anniversary of the Revolution.

For CCPHA organizers, the rally and demonstration capped a hectic two days of ap-

pointments and discussions with government and opposition members. CCPHA representatives distributed to various MPs a brief outlining Soviet-bloc violations of Principles VII, VIII, and Basket II of the Accords, seeking assurances that Canada would assume a forceful and persistent stand on human rights at the Review Conference.

The brief cited the ongoing suppression of Helsinki monitoring groups within the Soviet republics and East European states as evidence that those countries were refusing to respect the spirit of the Accords. The statement argued that despite pledges made by the signatory states to uphold "civil, political, economic, social and cultural rights and freedoms," and "the equal rights of peoples and their right to self-determination," national rights leaders were being harassed, arrested and often imprisoned for their efforts to "enlighten others in their communities to the process of institutional Russification which is rapidly eroding each nations' cultural distinctiveness."

The CCPHA document also emphasized the Soviet and East

OTTAWA Rally
cont'd. pg. 11



MP Jesse Flis enlightens the masses

rope. The rally was to draw attention to the seeming unwillingness of the Canadian government to take a hard line on this issue at the Review Conference on the Final Act of the Helsinki Accords, currently underway in Madrid.

The demonstration was organized by the recently-created Canadian Coalition to Promote the Helsinki Accords (CCCPHA). The CCPHA includes representation from ethno-cultural and human rights groups such as the Association of Soviet Jewry in Canada, Committee in Defense of Soviet Political Prisoners, Jewish and Ukrainian Student Dialogue, as well as clubs,

number of speakers, most of whom had sat on the Parliamentary Sub-committee for the Madrid Conference.

Liberal MP Jesse Flis told demonstrators that Canada would call for a "thorough implementation" of the Helsinki Accords at the Conference. "It is essential that all nations respect basic human and democratic rights, leaving no room for discrimination of any form," he said.

New Democrat Pauline Jewett stressed the importance of allowing all Helsinki monitoring groups to exist openly without fear of state harassment. Ms. Jewett pointed out that the quest for human rights

Marie Kolas



Students march on Parliament Hill

The tri-annual KYK follies

The UCC - Love it or leave it



New UCC President, Ivan Nowoaid

Bondan Ivan

One observant and practical-minded individual has estimated that in attending the Thirteenth Ukrainian Canadian Committee (UCC) Congress, held in Winnipeg 10-13 October 1980, Ukrainian Canadian Students' Union (SUSK) delegates collectively expended some \$7,000 - \$8,000. This is no modest sum in terms of SUSK's perennially limited budget, and the kind of funds that could have readily been applied to a much more productive end. Instead, twenty-one SUSK delegates chose to attend this whirlpool in Ukrainian-Canadian history, subjecting themselves to patronizing condescension, ludicrous debates and absurd rationalizations, and generally being embroiled in a battle of Darwinian ramifications — an exercise in survival of the fittest.

This struggle dates back at least a decade. On one side of the barricades, UCC incumbents view it in terms of preserving the unshakeable pillars of the status quo. On the other side, SUSK insurgents regard it as a task of historical

urgency to implement reforms necessary to revitalize an anachronistic, ineffectual, dinosaur organization. Despite some well-aimed molotov cocktails thrown in the direction of the establishment, in the final analysis it was the powers that be that triumphed and the bunkers of the monolithic UCC were secured for at least another three years.

Behind the metaphor of the battlefield, were the countless skirmishes and frenzied negotiations which took place over the three-day affair. More often than not, these comings and goings defied rational explanation. That being the case, it seems most appropriate to forego any attempt to describe what transpired with conventional reportage, and instead adopt a journalistic strategy that better conveys the tone and spirit of congress. Forewarned is forearmed.

Once upon a time there was a group of youthful, highly idealistic, occasionally naive but basically reasonable Ukrainians who felt it was time for the Ukrainian community in Canada to make a quantum leap

forward into the present and to do so through the representative-body of organized Ukrainians in Canada — the UCC. This, they considered to be especially important since the UCC, in addition to being an umbrella organization comprised of all non-pro-Soviet Ukrainian associations in the country, also has pretensions about representing non-organized Ukrainians in Canada (who number about 85% of the Ukrainian-Canadian population). In a nutshell, the reform-minded idealists, under the banner of SUSK, contended that if the UCC aspired to become a truly viable and dynamic entity, its structure should accurately reflect the composition of the Ukrainian-Canadian community; it should conduct its affairs along generally accepted democratic lines; and it should set itself tangible goals that would benefit Ukrainians in Canada

UCC FOLLIES
cont'd. pg. 10

STUDENT

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Sonia Maryn



Constitution for the People, Not the Politicians

Many Canadians of Ukrainian origin wholeheartedly endorse the need for a new constitution — one which would more accurately reflect the many cultural groups who have contributed to the founding of the Canadian nation as we know it today.

But many of us are becoming impatient with the endless power struggle between our federal and provincial governments over the constitution. While the politicians have argued over which level of government should get powers over resources, communications, the economy and the like, they have swept under the rug many of the key issues which relate most directly to our rights as Canadian citizens.

Most of the provincial premiers have stated that we have no need for a Charter of Rights in the constitution. They claim that our rights are adequately protected by the provincial legislatures.

But past experience has shown how vulnerable a minority group can be when under attack by an intolerant majority dominating a parliament or legislature.

Surely, no one would like to see the experience of the First World War repeated, when over 8,000 Ukrainian Canadians were interned in prison camps by the Canadian government as "enemy aliens", under the arbitrary authority of the War Measures Act. During that same war, the language rights of Ukrainian Canadians were trampled upon by the provincial governments of Alberta, Saskatchewan and Manitoba. Laws were passed by the provincial legislatures which forbade the teaching of the Ukrainian language — together with all languages other than English — in the schools of these three western provinces.

That is why a charter of fundamental rights and freedoms must be entrenched in our constitution. We must ensure fair treatment for all peoples and all individuals in Canada, by preventing either the federal or provincial governments from violating our fundamental rights ever again.

Unfortunately, the Trudeau government's proposed constitutional Charter of Rights and Freedoms neither protects the individual rights of Canadian citizens nor the rights of Canada's ethnic minorities.

For instance, there is a clause in the proposed constitution which would allow the federal government to suspend any or all of our constitutional rights by a simple majority vote of Parliament. Under the government's proposals, we could once again see all of our rights and freedoms taken away for an indefinite period, just as they were under the War Measures Act in 1914, in 1939 and, most recently, in 1970.

The proposed Charter of Rights would do nothing to prevent a repetition of the unjust and arbitrary treatment inflicted upon Ukrainian and German Canadians under the War Measures Act during the First World War. This injustice was repeated against Japanese Canadians during the Second World War and against five hundred Quebecois arrested in the October Crisis of 1970.

In fact, Canada's human rights commissioner, Gordon Fairweather, suspects that the proposed Charter is so badly worded that its provisions may contravene the International Covenant on Human Rights, to which Canada is a signatory. The wording of the sections dealing with the legal rights of a citizen and with rules of evidence in legal proceedings are so broad that under the proposed Charter police will still be able to submit evidence against an individual, even if it has been illegally obtained.

The Trudeau government has again failed to explicitly recognize Canada's cultural and linguistic diversity in the constitution. Despite a decade or more of briefs from Canada's ethnocultural communities demanding recognition of all languages spoken in Canada as Canadian languages, the federal constitutional proposals have singled out only the English and French languages for protection in the country's public school systems.

It is clear that the clauses protecting the English and French languages in the educational system are discriminatory. They call into question the relevancy of the entire multicultural policy of the Canadian government. An amendment is needed which would ensure the right to education in the ancestral language (or languages) of any group that wishes to organize bilingual classes in the public school system in any part of Canada.

The proposed Constitution has obviously been drawn up, in the words of one expert, "with embarrassing haste". The Parliamentary Committee presently examining the constitution should send it back to Parliament with a recommendation to have full-scale public hearings on the constitution convened across the country. The abysmally weak clauses of the proposed constitution should be re-drafted with the views of the peoples of Canada, and not the politicians, as its guiding light.

D.L. for The Student Collective

All signed letters of reasonable length which comply with Canadian libel and slander laws will be printed unedited (save for purposes of clarity) in this column. We will not print anonymous letters, but if for personal reasons contributors wish to withhold their names or use a pseudonym, this can be arranged. In all cases, however, we require both a genuine signature and a return address.

Moroz cartoon leaves reader cold

By chance, I happened to read your "newspaper" of Sept-Oct. 1979. Some newspaper! Maybe a red (or yellow) letter would be a more fitting name. That multitude of "staff" working on it not only seems to be duped by Muscovite propaganda, but is also quite rude.

I suppose, David Lupul prefers to be associated with the PLO, Cuba, Libya, and other such "people's democracies" of the Third World than with those "terrible", "imperialist powers" of Taiwan, South Korea, or Chile. One can see where he gets his indoctrination when he believes that Muscovite fairytale called Detent! The rest of the "staff" writing reeks of that same indoctrination.

Your most favourite target of hatred seems to be Valentyn Moroz and Ukrainian nationalists. The "cartoon" of Moroz, as shown on page 11 appears to be done by some apparent hatred for Moroz! Maybe the "artist" should apply for a job on the "staff" of Pravda. I'm sure his/her "wit" would be greatly appreciated there!

I would not spend even a penny on your "newspaper" and I can't see how any sensible person would want to waste time reading such stuff. No wonder our bookstores in Toronto (and I bet in other cities as well) would not bother selling that kind of trash.

So, happy poison-penning to you! It is just too bad that our hardworking Ukrainian people are wasting their money and efforts to educate their children, only to see them turned into Marxist-Leninist, Maoist, or whatever your brand of Communism dupes it is.

I don't give a hoot if you print my letter (a fat chance it has been printed in a pinko rag!) so I won't bother with signing my name, but believe me, lots of Ukrainians share my view about you! The comment that applies to you is: shame and han'ba!

Anonymous

The 'sound' of music

When Bohdan Zajcew writes in his latest music review that "Taras is a listening album — a marked departure, etc." he is confused because all albums are made to be listened to.

Luboslaw Hrywnak, Montreal, Quebec.

Warm greetings from Israel

Thank you very much for sending me your magazines — they are really interesting to read!

I especially appreciate your activity on Shumukh's behalf, as there is no one person in Soviet imprisonment who needs help so much as Shumukh does, and there is no one so worthy of good people's attention.

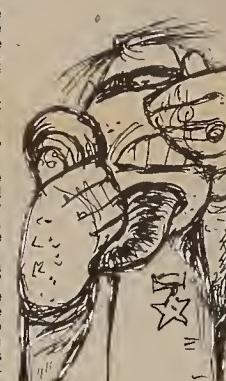
With great respect, good luck to your magazine.

Edward Kuznetsov
Rishon-Le-Zion, Israel

Ousted editor issues crit

Just got Student. Content not too bad. Layout and technical difficulties... Well, to be diplomatic, let's say there have been better issues. Will send in detailed comments later.

Nestor



אָנָּה מִי שׁוֹעַל אֶלְעָזָר
כְּעֵזֶן דַּעַם סְבִּינְצָוּעַ

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The regionalist alternative

In the current debate over the Canadian Constitution, the media have given a great deal of sensationalist attention to the East-West conflict and the rise of Western Canadian separatism. Of course, most of the coverage has been directed towards selling papers and advertising, and not towards providing any kind of analytic overview of the situation. The following is Student's small contribution towards correcting this imbalance.

George Melnyk is the Executive Director of the *NeWest* Institute for Western Canadian Studies. He is a well-known cultural activist and publisher who has devoted much thought and energy to developing a regionalist perspective in the West. We asked him to share some of his ideas on the emergence of regionalism, on Canadian nationalism and on the current federal-provincial conflicts. He was interviewed in Edmonton for Student by Jars Balan.



John Barry

George Melnyk

Student: How did you become a regionalist?

Melnyk: One of the authors I taught at York University in the early seventies was George Grant, whose books *Lament for a Nation* and *Technology and Empire* crystallized what I had already felt instinctively. I took his view of imperialism and the growth of a universalizing technology, and then applied it to my experience as a Western Canadian.

Student: Were you active in the Canadian nationalist movement?

Melnyk: No, I wasn't. I lived in Toronto between 1969 and 1972. The nationalism I found in Toronto was not something I could relate to. I sympathized with the nationalists but I couldn't identify with them. I had to transpose their concern to Western Canada. I found that dealing with the problems of imperialism in Toronto via nationalism was for me to deal with imperialism indirectly. I had to deal with imperialism directly and that meant in the West and through regionalism.

Student: Were you born in the West?

Melnyk: No. I'm an immigrant who came to Winnipeg with my parents at the age of three. I spent all my childhood there and I went to university in Winnipeg as well. So I spent the formative years of my life in the West. I did graduate studies in Chicago and Toronto and when I returned to the West in 1972, I came back to a new West, to Edmonton. As a regionalist my interest was not to look back, to fit into what existed and what had been approved. I was not anxious about preserving old identities and traditions as some regionalists are. My role was much more oriented to the development of a new identity. This is not to condemn those who are tied to the agrarian populist tradition; it's simply that I didn't want to bury myself in it. For me the whole point of regionalism is not simply to resurrect or preserve a past, but to develop a future identity for the West that does not yet exist.

Student: You feathen, that there has been a shift from a rural background to an urban foreground in the West?

Melnyk: Yes. Yet there are some people who consider that the "New West" is a corrupt West, that it is no longer the pure, sincere, family-farm West that gave us our identity as a region, and they find that recent developments are destructive of their socioeconomic identity. They feel that the cities are not part of the identity of this place. Yet I feel that they are our prime reality and that the systems that make them like other cities in the world pose an interesting problem for regional identity, but not an unsurmountable one. Our Western identity does not exclude the urban fact.

Student: Do you feel that the centre of action, especially culturally, has shifted away from Winnipeg, further West?

Melnyk: Yes. It has shifted westward to Saskatchewan and Alberta, which are the two dynamic provinces of the region. Winnipeg once was the pre-eminent centre of the region, but now it is a piece with a great deal of heritage. Likewise the agrarian component of the Western identity is no longer dynamic because it is no longer the essence of what we are. It is the cities that are moulding us as a people. The question is whether they

are making us more particular, more distinctive, or whether they are making us more universal.

I consider that those who think we are becoming like everyone else are mistaken. When we were an agrarian society we were like the agrarian society in other parts of North America and when we were a nomadic people we were like the nomadic cultures of other parts of this continent. The same things that kept us unique in previous phases keep us unique today. For example, the class structure of the West has not changed fundamentally in the last 60 years and the ethnic component of our society continues to be prevalent even though the nationalities change and the proportion of one class to another changes. Even though the specifics have changed, the overall schema has not. The social stratification remains predetermined.

Student: Why do you think a regional conception of identity is superior to a nationalist or internationalist one?

Melnyk: I've never thought of regionalism as being superior to nationalism. In terms of the two major non-Marxist ideologies of our time — nationalism and imperialism — the goal of regionalism is to win equality. The struggle of regionalism is to win the loyalty of people as much as nationalism can. Because we live in an age of nation-states, any new collective identity that may appear is immediately interpreted as a national identity. When I insist that my regional identity not be interpreted as a national identity, there's a reaction. Regionalism is considered simply a proto or neo-nationalism that one day will grow up to be a fullblown nationalism.

The regionalist project has different sources from the nationalist one. Several years ago I wrote an article in *NeWest Review* in which I stated that the regional identity was based on history and geography while nationality is based more on linguistic, ethnic, and religious factors. For example, I understand the aspirations of the Quebec people to be nationalist ones. But I don't consider the West a nation. I don't see it as a place with the ethnic, religious and linguistic cohesion of Quebec.

Because regionalism as a term is in a state of development and evolution in which it is used to describe all sorts of phenomena, it is yet to appear as specific as nationalism which has been clearly defined. Unlike nationalism, which today can point to a world system of nation-states, regionalism can not point to a created reality. I see my role as giving regionalism an identity separate from nationalism and since I grew up with a regional identity as a Westerner, I play that role here in the West.

Student: Do you see regionalism developing a separatist line?

Melnyk: The goal of nationalism is a separate sovereign entity, but that is not the goal of regionalism. For me there is no fundamental contradiction between Canadian nationalism and Western regionalism, but there are specific antagonisms that need to be worked out. Mao, in his essay on solving contradictions among the people, spoke of contradictions that are resolvable and those that require victory or triumph by force. I think that the contradiction between regionalism and imperialism is not resolvable through discussion alone, but I do believe that the contradiction between regionalism and nationalism is resolvable. You cannot have a fulfilled regionalism as long as imperialism is in control, but you can have a flowering regionalism side-by-side with nationalism. The Western regionalists I know are all comfortable with their Canadian identity.

I don't see regionalism as just a Western phenomenon, I don't think of it as solely relevant to the West of Canada. It has world-wide importance. The nation-state has reached a certain plateau in its historical development. The end of colonialism has meant that nationalism has triumphed as a basic structure of world politics. That is why regionalism is so often nothing more than a resurgence of nationalism that has not been fulfilled, be it Kurds or Basques. They are all lumped under the title of regional secessionist movements. Yet they are nothing but nationalism. The regionalism I'm speaking about, which is based on history and geography, will slowly become more prominent in response to the contradictions within nation-states and their inability to deal with the immense pressures of multinational enterprise. In response to this pressure they will want, as Canada is doing, to strengthen the nation-state's central power and this of course is a sign, not of strength, but of ultimate weakness. The regionalist demand will increase as we head into the 21st century because it will be an identity that has more meaning than the nationalist one for economic development, for cultural expression, for community and collectivity. I believe that for nationalism to triumph over imperialism, it must eventually become an imperialism itself. I believe that imperialism is innate within nationalism, even though they start by being opposed to each other. Regionalism has inherent limits to its identity and its expansion because of its ties to geography and this makes it a more fundamental force for local control, for local self-development.

I believe that regionalism can actually help the nation-state in this historic period by ameliorating anti-imperialism in its program; by strengthening the nation through strengthening the region; by promoting economic development that takes it outside the imperial structures; by moving the nation-state away from a centralist solution that only increases fragility of the nation and by stressing that regionalism does not aspire to nationalism or the creation of a new nation-state.

I see regionalism as a revolutionary movement, not as a traditionalist one. The 20th century has seen the triumph of 19th century nationalism and 19th century socialism. But once the world has been "nationalized" and "socialized" has become a dominant form of social organization, where next in human history? The answer is regionalism.

I view regionalism as a world-wide phenomenon because the uniformity of technology does not produce, as many critics have claimed, an oppressed, uniform, steady-state reality — a one-dimensional reality — but its antithesis. It creates a reaction that is social and cultural diversity and the demand for difference. The universal only encourages the rise of the particular. Even though the universal may suppress the particular, the fact that it must suppress it is indicative of the particular's power and influence and appeal. It is in regionalism that a synthesis between the universalizing technological reality and its opposition will be achieved. The synthesis is the development of indigenous technologies. The technological present and future cannot be avoided or hidden from. It can be challenged only by a higher form of technology and that is what regionalism stands for. For regionalism that higher form is based on difference rather than similarity. The challenge for regionalism is to take the universal applicability of science and make it particular.

Student: The argument has been made that regionalism will split Canada and thereby allow the Americans to pick us off, one by one. Do you agree?

Melnyk: The national project of being Canada has meant one thing primarily — a subservience to empire, be it British or American. That is what Canada has brought to the West. It is Central Canada that has sold out the country in a big way, not the West. Ontario's position has been that we can only have a Canada through Ontario as its centre. Without that centre the country will not hold. But I see Ontario's history, nationalist rhetoric aside, as a constant process of selling out the country to the Americans. If Ontario's Canada had a record of independence and autonomous development history would speak for them.

In the 60's the West was a quiet hinterland, but in the 70's the regional bourgeoisie came into being with new power and it has taken on the bourgeoisie of Ontario; and while there is an argument whether the West should remain a hinterland vis-a-vis central Canada, this regional bourgeoisie is happy to be a hinterland for the U.S. They accept that nationalism is the fundamental problem for regionalism, but I disagree. I say it is American imperialism. The regional bourgeoisie say the main fight is with central Canada, but for me that is a secondary front compared to the American one. The regional bourgeoisie have the idea that the West can be wealthy and strong by being American-oriented and controlled, but look at what that idea did to Ontario and its industry. It created a branch-plant economy.

The strategy of plugging into the U.S. market to create a powerful West is false. It has been false for every part of the world that has participated in the imperialist vision and been its victim. Imperialism works for its own benefit to the detriment of the region.

Student: What are you proposing to advance in place of the program of the regional bourgeoisie?

Melnyk: It's not so much what I'm advancing as what their failures will result in. The West is being transformed through the regional bourgeoisie in the direction of proletarianization. This newly expanded proletariat is loyal to this bourgeoisie because it accepts the benefits of a booming economy. But when the regional bourgeoisie can no longer produce the goods, there will be a reaction. Since the regional bourgeoisie has as its project an accommodation with imperialism through integration into the American market, its project is doomed to mean failure for the working class. The project of the working class cannot be the same as that of the bourgeoisie (witness the popular support for PetroCanada in the West while it is opposed by the regional bourgeoisie). As long as the economy expands their interests coincide, but we know that is impossible. Recent events have shown the serious limits on regional power and control over the regional economy. The 80's will show us that the cyclical nature of capitalist economies continues and that recession is already affecting the region. The power of nationalism and imperialism are too much for the regional bourgeoisie's recent strength. The simple fact is that the dynamism of this bourgeoisie is not self-sustained but radically dependent on national policy and American markets.

Student: You see your radical regionalism as part of the antithesis of the policy of this bourgeoisie?

Melnyk: At this stage they are the achievers. At present radical regionalism is on the periphery. It is not changing history and moving it forward the way they are. But I believe that the future does not belong to them. When the contradictions between the market economy and the profit goals of the bourgeoisie of the West become obvious (as they move capital out of the region for use in other parts of the continent and the world), the bourgeoisie will be shown to be not as patriotic to the region as they claimed. They will no longer be moving the region forward and developing it. They will have to choose either to stay with the region even when it is in economic slide, or leave. If they will not accept the region remaining a hinterland or being driven back into being one, they will have adopted an anti-imperialist stance. But all present and recent

See REGIONALISM page 11

Interview with a Czech Dissident

The following is Part 1 of an interview which took place in Prague, Czechoslovakia, in July 1980, with Dr. Ladislav Hejdenek, a spokesperson during 1978-79 for the Czechoslovak human rights group, Charter 77. The Toronto-based Ukrainian-language journal, *Dialoh*, has kindly permitted *Student* to print excerpts of the English-language version of the interview. The remaining installments of the interview shall be published in upcoming issues of *Student*, as well as in *Dialoh*.

Dr. Hejdenek, 53, is a key figure among those signatories of Charter 77 who have put forward an alternative position within Charter to that of the "reform communist" politicians who led the "Prague Spring" of 1968. Hejdenek has distinguished himself as a philosopher who has attempted to combine socialist egalitarian principles with a Christian social conscience.

Hejdenek has been a life-long member of the Evangelical Church of Czechoslovak Brethren, a Protestant sect which dates back to the Reformation in Bohemia. Hejdenek's participation in this Church has been characterized, in his own words, "more by opposition to the leadership of the Church than by unqualified support of Czechoslovak evangelism."

Hejdenek traces the formative influences on his philosophical views to his days as a student at the University of Prague during the 1940's. He completed his doctoral thesis concerning the ontological aspects of the problem of truth in the spring of 1948. In the interim, the Communist Party had assumed control of the government in Czechoslovakia (in February 1948) and Hejdenek, as a non-Marxist, was not allowed to obtain an academic position at a Czechoslovak university.

As a result of not being able to commence an academic career, Hejdenek worked briefly as a construction labourer and then began a stint in the military. After finishing his military service, he spent twelve years in the documentation department of a medical research institute. In 1968, during the "Prague Spring", the Director of Academic Institutes at Prague University allowed two non-Marxists to join the Institute — one of them being Hejdenek.

Following the invasion of the Warsaw Pact forces in August 1968, Hejdenek was dismissed from the Academy. Of the thirty academics at the Institute, fifty were dismissed as a result of the repercussions following the occupation. Most of those dismissed were subsequently unable to find qualified positions elsewhere. In Prague alone, Hejdenek estimates that there were 40,000 qualified individuals who were unable to find work.

Since then, Hejdenek has worked as a caretaker, looking after furnaces in various homes in Prague. Presently, he has been largely confined to his home due to a back injury. He still hosts regular discussion seminars in his apartment for students, and continues to work within Charter 77 for the human rights movement in Czechoslovakia.

Student: How would you characterize the current attitude toward the political situation in Czechoslovakia?

Hejdenek: It is evident that people here are not content with the existing political situation. Dissatisfaction with the repressive nature of the current regime is obvious. It is quite clear that the great majority of people are in a very bad state — they are unhappy with the hypocrisy of the regime, the restriction of many goods to foreign-currency shops, the inefficiency of the economy and so on.

But, unfortunately, most people have no understanding of politics and show no interest in political life. They are prepared only to be negative — for them, every political program is a lie, dirty and corrupt. This stance is, of course, very convenient for those presently in power, because it works against the formation of alternatives to the present regime.

Most people have no idea as to how society might be arranged so that we might live as human beings — and, if they have any ideas, most of these are very silly ones. Given this situation, it is important to teach people better ways to approach and understand problems. After thirty-five years under the present regime, most people have become quite unable to see the situation as it is. As we say in philosophy, they have only prejudices and not cognition. Therefore, the series of seminars which we have been holding for young people are one of the most important means of trying to teach people how to view society from a critical perspective.

Student: How do you explain the relatively complacent atmosphere in Czechoslovakia in comparison to the highly vocal opposition to the Polish government found in Poland?

Hejdenek: It is partially explicable in terms of the better economic situation here in comparison to Poland. Here in Czechoslovakia, people are not badly off in terms of material goods. They receive meager wages, but the prices of goods, especially for food and housing, are not high and many people — provided they are not politically repressed — can save quite a bit of their income for larger purchases, such as cars, houses, summer cottages and so on.

It seems that most Czechoslovaks are prepared to do what is officially expected of them in terms of their work and in their participation in public affairs. There is a strong tendency among people to ignore the political sector and to concentrate their interest in their own private life. For example, one commonly finds that many individuals spend most of their leisure time at cottages or in cultivating their private gardens in the countryside.

In short, the social conditions here are not bad, relatively speaking, and the cultural repression here is not a major issue to most people — only to the



different from Poland or the USSR. It differs from Poland, in particular, where opposition to the regime is quite openly expressed.

Student: Recent developments in Poland have been characterized by rising unrest among workers and the development of new currents of opposition to the control exercised by the Communist Party. Are there any developments within Charter 77 of a similar nature to those taking place in Poland?

Hejdenek: Unfortunately, our situation here is not at all similar to that in Poland. Quite simply, we in Charter cannot function as an opposition in the same way as they do in Poland. For one, we are constantly subject to the intervention of the police.

Second, if we attempted anything more substantial in a political way, it would risk the break-up of Charter. The defence of the human rights of all Czechoslovak citizens and the demand for the observance of legality by the Czechoslovak government are our common goals. It is difficult to conceive of the signatories of Charter remaining united behind a common political program beyond this.

One of the reasons why such groups as VONS have been created has been because it was necessary to have an active group defending those arrested by the regime for their political views. Charter 77 does not function as an activist grouping as such and lacks a mechanism for undertaking concrete actions such as are involved in defending those arrested.

It is very important for individuals who have signed the Charter to remain active and to participate in groups and organizations with goals more specific than Charter — to go beyond the common basis of Charter — such as in VONS, discussion circles and publication groupings.

Student: Have any members of Charter had any ongoing contacts with Polish KOR representatives since the meeting at the Czechoslovak-Polish border in 1978?

Hejdenek: It has become extremely difficult for any prominent signatories of Charter 77 to meet with any Polish citizens — precisely for the same reasons that Charter members are prevented by the police from meeting with each other. The authorities here keep us under surveillance and prevent us from meeting in public among ourselves. As to your question, there has been little chance for co-operation since those meetings which we had with the KOR representatives. As you may know, Sabata was arrested after the third meeting at the border. There have been no working contacts since. We are completely hindered by the fact that we cannot move freely and we have no means of entering Poland. We have no right to a passport in Czechoslovakia, an example of one of the civil rights which we in Charter have called for.

Student: What is the current state of Charter in the wake of attempts by the authorities to crush its most active members, particularly since the arrests and trials of six Charter activists last year?

Hejdenek: Regular waves of repression have been inflicted upon Charter members by the authorities since 1977. There have been weeks and sometimes even months during which Chartists have been brought into custody by the police for questioning on a regular basis. These have been followed by weeks and months of relative quiet during which the police harassment has been minimal.

The past three to four months has been a relatively quiet period — not for all, of course, as in the cases of Rudolf Battak, who has been arrested, and Professor Tomin, who has experienced a great deal of police harassment of his seminars.

Student: The Tomin affair has aroused considerable interest in the West. What are its origins?

Hejdenek: In the autumn of 1978, Professor Makovec began a series of philosophical seminars, but the police intervened constantly and attempted to break up the seminars, so Makovec stopped the lectures. But Professor Tomin was of the opinion that it was essential

to begin another series of seminars in his own home in order to demonstrate to the police that their interference could not stop the seminars from going on. Finally, the police allowed the seminars to take place.

Tomin invited several professors, including a number from Oxford University in England, to participate in the seminar series. The professors accepted the invitation and some nine or ten professors from Balliol College came to Prague and held several successful lectures, all on topics related to the philosophy of Aristotle. Perhaps because they gave some interviews to the British press, especially the London Times, the police thereafter intervened and questioned the young students who had attended the lectures. All of the remaining British professors were expelled from Czechoslovakia, including the Dean of Balliol College.

The significance of Tomin's seminars consisted in the fact that they were held quite openly and were well-publicized. Every Wednesday, students knew that such seminars were to be held at Professors Tomin's home and they came out in increasing numbers each time. **Student:** How many such seminars regularly take place?

Hejdenek: Currently, there exist twenty to twenty-five different seminar groups which meet in Prague. However, in contrast to Tomin's seminars, they change their locations frequently and are not well-publicized. Probably, most are known to the police. But Tomin's seminar was unique, and it acted as a lightning-rod for the police. It became a question of prestige for the regime, and the regime therefore felt it had to put an end to it. Every evening, the police would come and physically prevent entrance to the building where Tomin's seminars were supposed to take place.

Student: How has your most recent series of seminars been received?

Hejdenek: In April 1980 I began an open, public seminar. But the police arrived at our third meeting at my apartment and identified the people who had come to the seminar. The police told me that they would not allow the seminar to continue. I replied to them with the following argument: since there are no public schools here — only those which are in the private domain of the "Marxists and Communists" — we have a right to hold our own classes. I told them that there are non-Marxists in Czechoslovakia who cannot attend anywhere other than Marxist schools. Under the constitution, I cannot ask to change this — to ask for Christian teachers at the University, for instance, but I will attempt to organize Christian forums privately. If they (the authorities) do not accept this, I asked them whether they could tell me what paragraph of the law we were violating by holding the meeting, or could they provide me with some document signed by the relevant authorities which they would be prepared to bring before a magistrate to seek an order preventing us from holding future meetings. The police have not responded to my statements and, therefore, I have continued to hold seminars here.

At the next seminar following this incident, there were policemen in front of the house who attempted to identify those who were entering. But we have had further meetings without obstacles — in fact, we held a total of eleven meetings prior to breaking for the summer months. About twelve students, most of them not as young as those who attended Tomin's seminars, have met regularly with me for these discussions. Most of them are older students, or those who have already finished their academic studies at the university.

We plan to resume our meetings following the summer break. We will not allow the authorities to intimidate us. Frankly, I find it silly when the police intervene. For instance, they came to question my wife as to who were the people who were coming to my seminars. My wife simply told them that she did not know. They even tried to convince her that she should tell her husband to stop the seminars. Well, if they want another case like Tomin they know what it will represent for them.

Student: What was the theme of your last seminar series?

Hejdenek: It was a compendium of topics on the theme, "Philosophy for Our Times", structured for non-philosophers. This approach is consistent with a long tradition of Czech philosophy — that the real, definite aim of philosophy is for philosophers to be active within the life of society. It sees little value in the general abstract discipline of philosophy unless it has some practical application. Therefore, one must call upon philosophical thinking to have a general interest in society. People must be informed of philosophical thinking, of how to analyze society, even if they are not philosophers. Without this, it is impossible to advance society, to improve it.

Student: How would you evaluate the current leadership in Czechoslovakia?

Hejdenek: The leading circles of cultural institutes and of the great industrial state firms are mostly made up of uneducated men. A great percentage of university-educated people, especially in the "humanistic" branches, mouth only old and stale conceptions of a rather "bad Marxist-Leninism", largely distorted in a perverse sense from the original. In fact, in a sense these humanistic disciplines, such as philosophy, history, etc., really don't exist, except in a nominal way. Many very talented young people are not accepted for study because of their non-conformist views. Instead, there are scores and scores of professors who cannot teach and hundreds and hundreds of students who do not have the ability to study at the university level. A lot of unqualified people are promoted to the directorships of the large firms who are completely incompetent to manage them properly.

Background to Madrid

The Madrid conference reviewing implementation of the Helsinki Accords opened formally on 12 November, after nine weeks of haggling over the agenda and mutual accusations of obstruction and bad faith by the participating states. American representatives accused the Soviet Union of stalling in the hope that last minute compromises would shorten the time allocated to reviewing human rights violations. In return, the Soviet delegates warned of the imminent return of the Cold War, urging the USA and Canada to refrain from exercises in self-righteousness designed for mass media consumption in Western countries. This was the eventual path taken by the 1977-78 Belgrade review conference. A number of East and West European delegations have worked for a compromise agenda that would satisfy American demands for human rights review, Soviet and French concerns for disarmament, and the priorities assumed by most European participants — trade, technology and the environment. Such an agenda was eventually adopted three days after the conference started, but the hostile, unpredictable climate at the Hall of Congresses, where the meetings are being held, continues to plague the talks.

Each particular interest of the participating governments will receive detailed attention, as the review conference will go on for several months. Western delegations were eager to begin the proceedings with strong attacks on Soviet domestic and foreign policy, and thus Canadian Foreign Affairs Minister Marc MacGuigan led off (on 13 November) with a passionate denunciation of the Red Army occupation of Afghanistan, the persecution of dissidents in Eastern Europe, restrictions on emigration and the jamming of foreign radio broadcasts. All, he pointed out, were violations of the Accords. His broadside was followed by milder presentations from Belgian, Dutch, and Irish delegates — who basically covered the same points

— pressed for the inclusion of Basket III partly out of fear that domestic criticism would portray any agreement without such guarantees as a net gain for the Soviets. Eastern bloc countries only reluctantly agreed to the inclusion of Basket III, viewing it as potential justification for Western intrusion into their internal affairs.

But the human rights issue is not the sole source of tension at Madrid today. The meeting is deeply affected by the deterioration of USA-USSR relations flowing out of the crisis in South Asia and the Middle East, and by fear of Polish instability spreading to other countries in Europe.

The worsening of Soviet-American relations since 1976 has a number of dimensions that need to be considered. First, the Soviet Union feels threatened by a growing Sino-American alliance and the loss of allies on its southern and south-eastern flanks. The collapse of the Pahlavi dynasty in January 1979 in Iran, the Red Army invasion of Afghanistan in December of that year and the recent outbreak of the Iraq-Iran war have all combined to destroy the power balance in the Middle East and create dangerous power vacuums amongst nations bordering Soviet Central Asia. Moreover, the capitalist West is vulnerable too, given its reliance upon Middle Eastern oil.

Both superpowers have responded to the Middle East crisis by escalating military deliveries to the region, building up their navies in the Arabian Sea and Indian Ocean, and creating a domestic atmosphere of escalating militarism and chauvinism. The Soviet Union relies increasingly upon military 'solutions' to political conflicts beyond its borders — Kampuchea, at a cost of \$3 million a day; armaments to the Ethiopian regime to put down the Eritrean liberation movement; and of course, Afghanistan — and is now threatening similar measures to deal with the Polish workers. On the other side of the power balance there is strong pressure from government, military and business circles in the USA to increase military spending; among other things, the Reagan administration will expect West Germany and Japan to increase their defense budgets significantly. All this creates an arms race with a dynamic beyond anyone's control. The bitter accusations by the USA and USSR at Madrid that the "other side" is responsible for the destruction of detente is a continuation of the simmering feud that has boiled over with the Olympic boycott, the American grain embargo, and most recently, the counter-warnings that each stay out of the Polish dispute.

The Polish situation is an especially important source of tension in Europe; it is also illustrative of the current limits of the East-West disagreements. The massive strike wave of the workers has sent shivers down the spines of European leaders, particularly the East Germans, and led to new restrictions upon travel and increased jamming of the airwaves to contain the "Polish virus". Polish officials have warned the Americans, British and West Germans to keep trade unions in their countries from assisting the Solidarity movement. Yet these actions are overshadowed by another: namely, that the Soviet and the US governments, and a consortium of 25 European banks, promptly offered the embattled Polish regime billions of dollars credit with which to buy foodstuffs, reconsolidate their \$20 billion foreign debt, and generally to regain control of the situation. Obviously, all of these powers are committed to the preservation of the status quo in Europe, East and West. As Poland is strategically located on the border between the two zones (with strong economic ties to both the East and West) no one should wonder why the rights of the Polish workers, which are inimical to the status quo in Poland, will not be raised by any government delegation at Madrid.

Many European delegations are staying out of the human rights discussion because they want to get down to items of trade, technology, etc., as soon as possible. Indeed, such items are central to the concerns of all the participants. The Soviet Union is eager to offset a dangerous decade of decline in its rate of economic growth and labour productivity by introducing capitalist technology. Moreover, it has to buy millions of tons of grain on the world market to compensate for recurrent harvest shortfalls. Similarly, East European countries sell foodstuffs, light industry goods and semi-finished products to West European countries so as to buy machinery and new technology. On the other side, Western European business interests, under growing competition from the US and Japanese, want their governments to facilitate the expansion of markets into Eastern Europe. From the Soviet Union they want more oil and natural gas, to better cope with the unstable Middle East situation. Significantly, the Soviets earn one third of their foreign currency in Europe from the sale of oil to their western neighbours.

The level of commitment West European governments have to human rights can be gauged by the fact that they perceive the problem solely in terms of violations in the Eastern bloc countries. No mention is made of the national oppression of the Basques in Spain, the treatment of Irish political prisoners in British jails, West Germany's political, discriminatory laws regarding civil service hiring, or the fact that one seventh of Europe's workforce — the immigrant labourers — are without the elementary rights guaranteed by the Helsinki Accords. The cynicism of those delegations completely avoiding the human rights issue is matched only by the

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— and by more vigorous denunciations the day after by British Minister of State, Peter Blakar, and US delegation chief Griffin Bell.

This strategy, of course, raises many questions. Is, for instance, the human rights issue such an important concern for the governments of the USA, Canada and Britain, that their participation in the conference hinges upon a 'serious discussion' of recent violations of human rights? Are Western representatives talking about violations at home, as well as abroad?

Ratified in 1975 by thirty-five states of Eastern and Western Europe, USSR, USA and Canada, the Helsinki Accords were the diplomatic culmination of a ten-year period of detente. The agreement marked the stabilization of Soviet-American relations in conjunction with the maturing economic links between their respective spheres of influence in Europe. The four main areas covered by the Accords were:

- broad guidelines to promote trade, scientific and cultural exchange, common environmental standards, transportation grids and the regulation of migrant labourers
- the post-1948 borders in Europe were officially recognized
- the parties agreed to consult one another on troop movements, and to work for disarmament of the entire region
- they agreed to uphold a detailed list of human rights, including national self-determination, freedoms of speech, assembly, self-organization and religion, the right to cross borders, to receive and pass information across borders (popularly known as Basket III).

It should be remembered that the Western governments — particularly the Nixon administra-



• You can imagine what a wonderful surprise it was to see Student quoted in a Soviet publication (*titlad "Imprisoned by the Past"*) that recently surfaced in the West. The pamphlet is an 80-page-long synthesis of vintage Soviet rhetoric — blending mis-used Marxist jargon with 1930's American slang and a Thesaurus-full of colourful adjectives — spewed by someone named Hennry Ternovsky and put out in the glorious Socialist Fatherland by the same people who bring you that veritable beacon of truth, *News From Ukraine* — i.e., Kiev's Ukraine Society. Basically, the author does his limited best to drive as many wedges as possible into the Ukrainian community abroad by playing up the differences in our hromada and gleefully pointing out some of the problems that are beginning to confront us. No mention is made, however, about life in the Soviet Paradise, no doubt because everyone already knows that citizens there think too much alike to disagree (it's amazing what a bayonet can do for unity) and all of the serious problems such as alcoholism, corruption, theft, black marketing, vandalism, anti-Semitism, inflation — to name but a few — were cleared up several five-year plans ago.

But that as it may, Ternovsky does give an impressive display of Soviet logic ("we didn't invade Czechoslovakia — they asked us to visit and we dropped by in tanks") when he argues that Student, the student movement, and Ukrainian youth in general, are rejecting the cause of an independent Ukraine and vigorously oppose the anti-Soviet stance of the UCC (KYK) and other organizations. The pocket-sized tract is also extremely handy as convenient reading material for the outhouse at your farm or cottage. Although the ink does tend to smear a bit, Soviet newspaper has the distinct advantage of being soft as well as durable, which is to say that it doesn't tear one's tenderest tissue the way the glossy pages of department store catalogues do.

• Winnipeg readers will be interested to hear that Roman Onufrijchuk's familiar voice and charm are once again beaming across the airwaves in a regular Ukrainian radio show. Only this time, it is Edmontonians who have the pleasure of listening to quality Ukrainian programming on a daily basis, thanks to a new ethnic radio station, established this November, with the call letters CKER. Edmonton Ruthenians, Ukrainians, Galicians and Bukovynians can tune in to the bilingual show Mondays thru Fridays from 5:30 to 7:00 p.m. by locating 1480 on the AM dial. And Roman also welcomes any musical requests or community service announcements at 438-1480. So turn it on, tune in, and drop him a line to let him know what you think of the program.

• Although Winnipegeons can't listen to Roman Onufrijchuk anymore, than can tune in funnyman Ted Woloshyn every week on CITI-FM. His show, *The Comedy Bowl*, is also being broadcast on the following stations in five other communities: CHFM-FM (Calgary), CHRE-FM (St. Catherines), CFMQ-FM (Regina), CKRA-FM (Edmonton), and of course CFNY-FM in Toronto. And that's no laughing matter!

• Those bourgeois nationalists are at it again! After we exposed the real truth behind the Boychuk Drive in Saskatoon (in a previous issue of *Student*), these agents of reaction — in collusion with the capitalist construction industry and collaborators on the municipal administration — have succeeded in naming several more thoroughfares after their own ilk. So now we have Chomyn, Dragan, Kindrachuk, and Roborocki Crescents, Roborocki Terrace, Hnatyshyn Avenue, Stechishin Terrace and Way, but worse yet, that hot brand upon our consciousness, Trident Crescent! Only two of our Great Russian brothers managed to make this nefarious list, namely Egnatoff Crescent and Way, and Postnikoff Bay and Crescent. The dogs responsible for this blow to our national pride deserve to be exiled to Mississauga!

• Music lovers take note: you can now take credit courses on bandura at Rutgers University in New Jersey. The classes are taught by Julian Kyatsky so you can be sure that you'll be getting your money's worth — he's the great nephew of Hryhory Kyatsky, who just happens to conduct the famed *kapela bandurysty*. Anybody know of a university where you can get a Ph. d. playing tsymbaly or drymba?

• Anne Baxter, the well-known stage and screen actress, was in Edmonton recently to perform in a play and took the time to briefly reminisce about her late husband, John Modiak, the Ukrainian actor who died in 1955. This is what she told theatre critic, Keith Ashwell, about Modiak, whom she divorced several years before he died, but still kept in touch with because of their daughter, Katrina: "He was one of the most handsome men I've ever met. He had eyes like a lion, the colour of yellow chartreuse. He just stunned me at 21." Ashwell goes on to note that "Modiak was Ukrainian, 'of a very poor family'." He introduced the Ukrainian culture to Anne and she still almost squeals with pleasure describing the food, the dancing, the folk arts and warmth of nature of Ukrainians. Sounds like Miss Baxter should be hired to do commercials for the UCC! Presently living in Connecticut, the radiant Miss B. got very good reviews for her performance in the Edmonton production *C. Ballerina*.

• Finally, we'd like to welcome aboard a new upstart member to the Ukrainian press — *The Phoenix*. It's put out by a group of students in and around Philadelphia who wanted an organ of communication that was free from all the bullshit that usually plagues any sort of youth-oriented venture in the community. Although it looks like an underground hand-out from the 1960's, it makes for some zesty and informative reading and you can get it by writing to *The Phoenix*, P.O. Box 181, Vauxhall, N.J., USA, 07088. Is the printed word soon to rise from the ashes and dust of Australia?

Student activists confer

Dana Boyko



winnipeg susk conference

The SUSK Presidents' Conference was held on 10 October, 1980, on the eve of the 13th UCC Congress. Hosted by the Ukrainian Students' Club at Manitoba, the conference drew representatives from the following clubs: McGill, Concordia, Ottawa/Carleton, University of Toronto, McMaster, Manitoba, University of Saskatchewan and the University of Alberta.

The morning session was held at St. Andrew's College on the University of Manitoba campus. The conference heard reports from members of the SUSK executive and reports from the representatives of the local clubs. The Presidents' Conference also created a Public Relations Committee and appointed Donna Shipwick from Toronto to be chairperson of the committee. Donna's role will be to promote the good name of SUSK throughout the country and to act as a resource person who can aid local clubs in their PR work.

After breaking for lunch, the conference resumed in the more posh surroundings of the Winnipeg Inn. The first session of the afternoon was spent discussing strategies for the UCC Congress. This topic was discussed at some length, opinion being split on the question of what strategy SUSK should take in promoting its well-worn position of democratization and modernization of the UCC. It was felt by some present that SUSK should run a Rhino-type candidate for president of the UCC. It was agreed that such a candidate, by espousing ludicrous views, "The president of the UCC should be a dictator and appointed for life" or "Everyone in the UCC should have a veto power", were two slogans that were suggested by supporters -- would jolt the delegates into realizing that the UCC, in its present state, is an anachronism. Another equally vocal group felt that the message of a farce candidacy would be lost on the vast majority of the delegates present

end that it would be preferable to run a serious candidate who could present our platform. After lengthy debate, the matter was put to a vote and the latter course of action was taken.

The third session of the conference was devoted to developing directions for SUSK in the coming year. Unfortunately, this session was not as successful as the others. The major problem was a time constraint imposed by the fact that the UCC Congress "youth" panel hosted by SUSK, was scheduled for that same evening. Thus matters at this session were discussed in a very cursory manner, often resulting in resolutions being passed which simply gave certain executive members the mandate to examine the feasibility of certain projects and the responsibility of reporting on their findings at the next Presidents' Conference to be held on 2-4 January 1981 in Montreal.

The evening ended with a social at (would you believe it?) the "Red Hall" at Prosvita. Dance music was very ably provided by those mellow Manitoba musicians, Taras Udod and Greg Maluzynsky. Everyone had a great time at the social, fortifying them for the next three days of tri-annual folly known as the 13th UCC Congress.

RESOLUTIONS of the SUSK Presidents' Conference, 10 October 1980, Winnipeg (Addendum)

BE IT RESOLVED that the Presidents' Conference charge Lesia Maruschak to explore all avenues available for funding to produce a SUSK sponsored Art Booklet.

BE IT RESOLVED that the Presidents' Conference recommends that the V.P. Com/Pub produce a calendar which will be available at the Ukrainian Students' Clubs' request for distribution at "Koliada". Those Ukrainian Students' Clubs availing themselves of this service would be required to contribute to SUSK a sum of money ranging from a minimum of the cost of the calendars to a maximum of 50% of funds raised at "Koliada".

BE IT RESOLVED that the Presidents' Conference recommends that the Public Relations Committee produce a national poster for Ukrainian Students' Month in coordination with the V.P. Cultural.

BE IT RESOLVED that the Presidents' Conference recommends that the V.P. Human Rights look into the feasibility of producing an Ivasiuk concert tour or videotape.

BE IT RESOLVED that the Presidents' Conference recommends that the SUSK National Executive explore various fundraising possibilities that can be carried out at the local levels and present these for the approval of the local clubs.

BE IT RESOLVED that the Presidents' Conference moves that SUSK offer concrete assistance to the University of Toronto USC in the matter of the Chair of Ukrainian Studies.

BE IT RESOLVED that SUSK National publish in cooperation with constituent USC's a second issue of KOLOS, a national booklet produced in conjunction with Ukrainian Students' Month and under the joint auspices of the V.P. Cultural and V.P. Com/Pub.

BE IT RESOLVED that materials related to promotional work be prepared by the national executive for distribution to local clubs in order to assist them in the advertising of their club activities and events.

BE IT RESOLVED that a pamphlet be prepared by SUSK National which would make promotional and organizational suggestions to assist local USC clubs in their day-to-day functioning.

Reports from USC locals

Across Canada: A round-

TORONTO

What isn't U of Toronto doing these days? The membership exceeds 170 and is headed by an able executive — overseen by Borys (the unpronounceable) Wrzesnewskyj — that is keen on active involvement. The club initiated the year with a well-coordinated orientation week and has held a number of general meetings to date, all having seen healthy turnouts. The club has started relations with the Jewish Students' Union, jointly establishing a Jewish Ukrainian Students' Dialogue that has created subcommittees to work in the areas of common history, human rights, and cultural interaction. USC has also thrown a highly successful "No Frills Zabava" under the combined complicity of Social Directors Nadia Skop and Motria Ihnycky, and contributed much of the work involved in organizing the Ottawa demo, largely through the efforts of the Human Rights Director Tina Hawrylyshyn. Much more is in store, including an USC Chorale Group, Koliada, ongoing volleyball, Ukrainian Week, etc. (don't these guys ever burn out?) And of course Obzhyky lives on — tantalizing, slandering and informing from the ink of the pen of the dark-eyed lovely, Halya Perun.

ERINDALE COLLEGE, TORONTO

A new club this year located at U of T's Erindale Campus, headed by Michael Kulyk and officially affiliated with the downtown campus. Erindale is hosting a beer and *pyrohy* night 15 November and has more in the planning stages just seething to burst into fruition.

GUELPH

Working on it, eh Peter? Any interested students out there? Get in touch with Peter Filipowich, SUSK V.P., Nieagara, for more information on club development.

YORK UNIVERSITY, TORONTO

There's a lot brewing at York these days. First on the agenda is a Pub Night 28 November, which is to cap off a volleyball tournament taking place earlier in the day. Teams from U of Toronto and Erindale will be contending. York also contributed to the planning and participation of the Ottawa demo. With a growing membership of fifty enthusiasts, York is headed by Darka Iwanochko whose able and spirited executives are busy hammering out activities for the upcoming year. Beware U of T!!!, or better still, be there U of T!!!

MCMASTER UNIVERSITY

Cleopatra look-alike Oksana Farenych is at the core of activity at Mac. An initial membership drive has resulted in fifty members who have been planning for days ahead. Having held a successful Beer, Pizza and Kovbass night, the club will be following up with a car wash and bowling tournament (22 November). Club members took part in the Ottawa demo, and in addition to attending UCC local meetings and gathering weekly for lunch at the "Downstairs John", they occasionally find time for study and work.

BROCK UNIVERSITY

Our man Peter Filipowich is working on getting something started here. So lots of luck to Brock students and let us know if anything starts up.

CALGARY

Although no formal executive exists here as yet, U of Calgary is functioning under an organizational committee whose task it is to lay the formal ground work for reestablishing a full executive and reactivating the club. A series of evening cultural seminars are being held and it's hoped they'll help to recruit members into burgeoning a new club.

RYERSON, TORONTO

Just getting off the ground — lots of luck to Jerry Kulyk who's rounding up interested individuals and hopes to hold a general meeting soon.

REGINA

The Alpha Omega Club at U of Regina is off to a good start, once again led by Brian Welykholowa. A tall beer bash had a good turnout, and Brian, with his hard working executive, is developing more schemes to draw out the Regine crowd. Come on, guys! Give him a break! U of Regina has adopted a formal constitution and hopes to initiate more cultural activities in the near future.

SASKATOON

U of Saskatoon has undergone a complete rejuvenation this year — the old phoenix out of the ashes routine. Spurred on by those dynamos, Reissa Cipywnyk (Cultural V.P.) and her counterpart Lesya Maruschak (SUSK Cultural V.P.) and headed by Daryl Yuzik, U of Saskatoon has held a number of general meetings and have signed up close to fifty members to date. A very successful cabaret was held last month and a second one is already in the planning stages. The club has close ties to the Slevics department at U of Saskatchewan and hopes to be sponsoring seminars on topics of general interest soon. In addition to all this, U of S will be hosting the Western Conference in early March 1981 and has already initiated work on a grand Ukrainian Week for February's Ukrainian Students' Month.

VANCOUVER

This outpost on the coast is in the initial stages of organizing with the aid of George Samoil, SUSK V.P. Western. George is optimistic that things will be running smoothly by the time Christmas rolls around.

Jewish-Ukrainian Dialogue Begins

The Human Rights Committee of the Jewish and Ukrainian Dialogue has adopted the cases of a Ukrainian dissident and a Jewish Refusenick. This marks the beginning of an effort to promote the cause of human rights in the Soviet Union.

To encourage respect for human rights, the committee has undertaken a number of specific projects. The first was the organizing of the demonstration held in Ottawa on 7 November. Other planned joint initiatives include defense work on behalf of Boris Kalendarev and Vasyl Sichko, and hosting of a symposium on Human Rights Violations in the Soviet Union.

The Ottawa demonstration proved to be a successful one in terms of both involving people and drawing public attention to the current Madrid Helsinki Review Conference (see article on page one of this issue — ed.)

The purpose of adopting Boris Kalendarev and Vasyl Sichko is to give a focus to the campaign for Human Rights in the USSR. In many ways their cases are illustrations of the fate which befalls many prisoners of conscience.

Unable to fulfill the student requirements for fear of jeopardising his chance of receiving an exit visa to Israel, Boris Kalendarev was expelled from the school. On ceasing to be an official student, he then became eligible to be drafted into the army. In January 1977 he received his first call-up papers, but refused to respond to them. Were he to serve in the army he would have to wait at least a further five years (as a 'security risk') before he could even hope to go to Israel. In refusing to be conscripted, however, Kalendarev risked a prison sentence. He wrote lengthy statements to the draft commission explaining why he did not wish to serve in the Soviet armed forces, including the fact that he already had Israeli citizenship. The result of his petitions was that he was forced to go into hiding.

On 15 May 1979, he was brought to trial and sentenced to two years in a forced labour camp. His subsequent appeal was rejected, and in August 1979 he was transferred to a labour camp where he is to serve until March 1983. Kalendarev's parents are still living in Leningrad as refuseniks, though a sister and brother-in-law were allowed to leave for Israel in June 1973.

Vasyl Sichko was expelled from the Kiev University Department of Journalism in July 1977 when he refused to become a KGB informant. Sichko responded by appealing personally to Brezhnev to intervene, eventually renouncing his Soviet citizenship in September of 1977 and announcing his desire to emigrate on 17 January 1978, he was arrested and committed to a psychiatric hospital in Ivano-Frankivsk oblast. After being diagnosed as a schizophrenic because he did not want to be a Soviet citizen or serve in the Soviet army, Sichko was released on 31 January of that year.

On 26 February 1978, he formally joined the Ukrainian Helsinki Monitoring Group. Since that time, officials have attempted on several occasions to draft him into the military. Sichko cannot hold a job as long as he does not have proof of his USSR citizenship.

On 5 July 1979, he was arrested, along with his father, and sentenced in January 1980 to a 3 year prison term for "slanderizing the state."

The Human Rights Committee of the Jewish and Ukrainian Dialogue see the fate of these two students as central to the broader issue of human rights in the Soviet Union. They encourage all students to support them in the committee's efforts to make the plight of these individuals known, and to help raise public awareness and concern about the lack of human rights in the Soviet part of the world.

Tina Hawrylyshyn
and Andrew Landzon

SUSK

Up of student activities

Sonia Maryn

MCGILL

Life at McGill is booming. The club has a healthy membership of some fifty (computerized yet!) enthusiasts, spearheaded by their energetic Prez, Natalya Smolyne. No tears, girls, Pasternak is still around as V.P. Externall Stefan Palke is producing a regular, scintillatingly devastating newsletter which informs us that the club's September meeting drew a good crowd, and filled all executive positions. Having held a Wine and Cheese party and taken part in the Ottawa demo, McGill is working on a big zabaava for this semester, and consorting with Concordia on the upcoming SUSK Presidents' Conference to be held 2-4 January 1981 in the Montreal vicinity.

WINDSOR

Windsor isn't sure if they want to be members of SUSK or not. Some say yes, some say no. I say hello. Hello, hello. (7)

WINNIPEG

Slowly I turn, step by step, inch by inch Once again U of Manitoba is blessed by the leadership of Taras Maluzhynsky of infamous and ill-informed repu. Having carried out a well-coordinated membership drive at the beginning of the year, the club was able to galvanize close to 100 persons into joining USC outfit. U. of M. has held a number of general meetings and a pub night to date, as well as most hospitably hosting the October Presidents' Conference and surviving the fallout of the thirteenth UCC Congress. Next on the agenda is a 23 November one-day conference entitled "Ukrainian Church Attitudes in the 80's" where discussions will centre on issues relevant to youth vis-a-vis the church today: marriage, abortion, common law relationships. The club also prints a newsletter and organizes hockey and basketball games (for man only, it seems — come on Marijka, get going!!!!) and is avidly in search of fund-raising ventures. Another two-man cabaret, perhaps?

CONCORDIA MONTREAL

Under the fearless leadership of Markian Pawliw, Concordia has launched another year of club activity. With a membership of ninety-five and an executive that includes a seven-member cultural committee, it looks as though Concordia will be devoting much effort to projects of a cultural nature. Their major endeavour this year will be the "Independence Day Concert" on 22 January 1981, scheduled to coincide with their Ukrainian Week (19-23 January 1981). The concert will include as many Ukrainian groups in Montreal as possible. Having taken part in the 7 November demonstration in Ottawa, the club's next activity is a "Beer Bash" on 29 November, featuring Montreal's own rock band, 'Luba'.

QUEENS, KINGSTON

The Kingston crowd is busy rejuvenating interest in student activity. Headed by Katusia Polisny, the club is approximately twenty members strong and has already held three meetings to date. They will be holding a Pysanka workshop for all interested students at Queen's, and had an USC table set-up at Queen's "Club Night" which resulted in the initial membership boost.

CARLETON, OTTAWA

A strong club this year, thanks to the able leadership of Nestor Woychysyn and the moral support of SUSK Human Rights V.P. Mykhailo Bociurkiw. Mykhailo is also behind the pen of a highly informative (and long — six pages) newsletter titled *Nasha Hromada*. The club spent the last month preparing for the Parliament Hill demonstration, but still managed to hold a number of social events, including the "Annual Graat Ukrainian Car Rally". Aspiring journalists at Carleton are rallying to retain their radio program, "Nash Holos", broadcast through Carleton's community radio station. USCites are turning to the Ukrainian community in Ottawa to help keep the program going.

KITCHENER — WATERLOO

The activist behind Kitchener-Waterloo, Irene Geza, reports that a lack of general enthusiasm saps some of the energy from this forty-one member club. To date they have held a dance (on 25 October) and a Ukrainian night during Olde Berlin's annual Oktoberfest celebrations, and they also host floor hockey and volleyball games on a weekly basis. Attendance at these events, however, has not been spectacular, and Irene would welcome any supporters who can get. You can contact her by phone at 745-2064, and while you've got her on the line ask her about the Caledonia area get-together on 30 November.

LONDON

The University of Western Ontario has a strong fifty-seven member club this year, spearheaded by Anne Tischenko. A successful general meeting was held at the beginning of the year followed by a "get-acquainted" party early in October. A Halloween masquerade social was also a big success, and Western people are currently working on plans for a big Christmas bash and possibly a pub night before the winter rolls around.

U OF ALBERTA, EDMONTON

Finally, in the heart of the Ukrainian West, the U of A Club has begun the new year with a string of successful events and one hundred and forty-three members. A Zabava in September was a rollicking success, as was a Halloween Masquerade Dance held 31 October. The third annual smorg of seminars known as "You are What You Culture" also was a hit, providing a suitable alternative to the UCC follies on Thanksgiving weekend. On the agenda is a Christmas social co-sponsored with Student (as soon as exams are over), and a project that is truly visionary in its scope: The club intends to bring in Prominent the way from Chicago for a super-zabaava during Ukrainian Student Week, early in February. Obviously, club president Nadia Damjanenko has her work cut out for herself.

by Bohdan Zajcew



"A Hesitant Journey Through the Golden Gates..."

ZOLOTI VOROTA

Producer: Bohdan Tymec

Yevshan Folkloric Productions

YFP 1012

- | | |
|-----------------------|-------------------------|
| 1) Zolot Vorota | 1) Oi u hayu pry Duneyu |
| 2) Liuby | 2) Tysha navkrushy |
| 3) Dumy Moyi | 3) Kivskyj Val's |
| 4) Tumany Tumany | 4) Vzhe sonste nyzenko |
| 5) Chom by ne pryshey | 5) U doli svoya vesna |

Lida Shechuk — lead vocals

Oles Cap — vocals

Luba Kolomycka — vocals

Anna Ferenc — piano, vocals

Danylo Kuka — trumpet, vocals

Stephen Murdoch — guitar, bass guitar

Roxolana Sawka — violin

Sylvia Prystupa — viola

Vasyl Wołoszczuk — bandura

Vasyl Kinai — drums, accordian

Petro Humeny — mandolin

Stephen Murdoch — guitar, bass guitar

"Transcending time and space, it is the story of our eternal quest; the individual and collective search for Self, for a sense of identity. It is the search for our ancestral mould, our elusive raison-d'être, by way of a cerebral journey into a world of imagery that brings to life a century-old vision shared by Shevchenko and Ivasiuk."

For some, the search may end in a rekindled dream or in a feeling of inner tranquility — for others, the quest may lead to the discovery of an inspirational cornucopia."

So reads a portion of **YOURKO BONDARCHUK**'s well-meaning introduction to **ZOLOTI VOROTA**, the latest brainchild of Montreal producer-cum-impressario **BOHDAN TYMYC**. But even the most noble of intentions come up short of the mark on occasion. Such is the case with **ZOLOTI VOROTA**. Far be it for me to imply misleading advertising, but a "buyer beware" label seems warranted. For all the effusive promises it makes, **ZOLOTI VOROTA** takes one on a journey marred by the nonsensical and by confusion.

ZOLOTI VOROTA, it should be mentioned, is the second in a series of concept albums to be released by Yevshan Folkloric Productions. **TYMYC**'s initial tentative experimentation with the idiom dates back to 1978 and the **BALLAD OF ZORIANA** album, which left an impression of bigger and better things to come. But while it rates several notches above its predecessor, **ZOLOTI VOROTA** falls victim to the identical time-worn clichés and shortcomings. It's the same formulaic approach all over again, although to its credit — in a much more refined form. Viewed individually, most of the songs withstand careful scrutiny. Some are even exceptional. As an end-round package supposedly telling a story, however, **ZOLOTI VOROTA** fails to stand up without its accompanying liner notes and story line. Even with these printed visual aids, **ZOLOTI VOROTA** lacks the cohesiveness, flow, direction and intensity which underscore a concept album's believability.

The fundamental weakness of **ZOLOTI VOROTA** lies in its intention of being a concept album. In the non-Ukrainian context, concept albums are structured in a process which sees music and songs being written to reflect or tell the story. In **ZOLOTI VOROTA**, this sequence appears to have occurred in reverse: either a story was written around an existing set of songs, or an attempt was made to convey a message through the latter. As a result, considerable doubt surrounds the applicability of the chosen material, not to mention the credibility of the story itself. The analogy of trying to fit a square peg into a round hole comes to mind immediately. With the exception of the original title track "Zolot Vorota" and the hauntingly beautiful *nerodna pismenina* "Tumany Tumany", all the songs have appeared on other albums. Which is not to imply that they've gained wide-spread popularity. Far from it. But if **ZOLOTI VOROTA** had not been preceded by the release of the **TRIO MARENCHI** album (to be reviewed in the next issue of **STUDENT**), I suspect that producer **TYMYC** may have well found himself between a rock and a hard place, as the saying goes. Five songs ("LIUBY", "CHOM TY NE PRYJSHOV", "OI U HAYU PRY DUNAYU", "TYSHA NAVKRUSHY", and "VZHE SONSTE NYZENKO") — fully half of the material which comprises **ZOLOTI VOROTA**) are lifted from **TRIO MARENCHI**. And with the possible exception of "TYSHA NAVKRUSHY" all pale in comparison to the **MARENCHI** renditions. While **TYMYC** is to be admired for his taste, one can't help but wonder about the dangers of bandwagoning.

TYMYC has reassessed many of the **BALLAD OF ZORIANA** stalwarts for his **ZOLOTI VOROTA** project. **LIDA SHECHUK**'s lead vocals again predominate (OLES CAP's contribution can termed token at best), as do **ROXOLANA SAWKA**'s violin and **SYLVIA PRYSTUPA**'s viola. Understandably, therefore, the remarkable similarities in harmonies and instrumental accompaniment are more than coincidental. Several new recruits provide a glimmer of freshness. **STEPHEN MURDOCK**'s guitar work is excellent, but unfortunately is rendered overbearing and redundant at times through the final mix. His instrumental arrangement of "DUMY MOYI" — obviously influenced by **CANO**'s "RUSHNYCHOK" — is technically interesting but lacks depth. **DANYLO KUKA**'s trumpet weaves in smoothly (on the few occasions it's allowed to), pleasantly offsetting other instrumentation. His background vocals on "CHOM TY NE PRYJSHOV" really shine on an album sorely in need of greater male vocal participation. **ANNA FERENC** has proven to be an extraordinary find; her interpretation of segment of **VOLODYMIR IVASIUK**'s "VODOHRAI" is sensitive and a delight to the ear, while her wail-like lead vocals on "TUMANY TUMANY" (arguably the best piece on the album) are ideally matched to this bittersweet *nerodna pismenina*. **VASYL WOŁOSZCZUK**'s bandura work tends to border on the banal, dominated almost entirely by upper register technique. Witness the instrumental duet rendition of "KIEVSKYJ VAL'S" the inclusion of which is in itself a question mark. **CONT'D PAGE 11**

Workshop in its third year

Damjan Hohol

Annual cultural smorg

You Are What You Culture, the so-called "smorg" of a workshop, was successfully staged once again by Edmonton's Ukrainian Student Club, during the Thanksgiving Day weekend.

This year the three-day gathering differed in an important respect from the cultural cram courses of the previous two years. Firstly, the older crowd of experienced Ukrainian workshop-goers washashdly in attendance, as some of them were in Winnipegs — valiantly trying to reform KYK at its Congress — while others simply found the topics to be "old hat", and preferred going for coffee and a chat with visiting friends who use the weekend as a chance to get

together.

Secondly, You Are What You Culture 1980 was blessed with an influx of non-SUSK people: parents of children in the bilingual program, electricians, teachers, dentists and other non-students made up the majority of registrants. Two carloads of people came from Prince George, B.C., and others came in from Chipman and Lemoine, Alberta, in the Ukrainian heartland northeast of Edmonton. In short, the newcomers took over the workshop which certainly bodes well for its future. They found the program structured to their needs, consensus being that it was an exciting and exhilarating learning experience. Hopefully, when they come back next year,

they will bring their friends along with them.

Although the success of this year's is sure to increase participation next Thanksgiving weekend, the program could use re-designing to better accommodate beginners as well as those who come back for more. Whatever changes may be introduced by way of improvement, it remains to be said that You Are What You Culture fills a very big gap and every segment of the community would benefit physically, mentally and spiritually from the service it provides. The organizers are to be thanked and complimented for their efforts on behalf of all of us.

Professor Skrypka's classical review



Myroslav Skoryk, *Proizvedenia na ukraïnske temy/Works on Ukrainian Themes*, Melodiya 33D-024685-86(a)

This album provides a glimpse of the output and range of this versatile contemporary Ukrainian composer. Side one features *Vesna* (Spring), a cantata for soloists, with a mixed chorus and symphony accompaniment, set to the words of Ivan Franko. It consists of five movements, each corresponding to one of the poems in this cycle: 1. *Diyuvalas zyma*, 2. *Hrymytt*, 3. *Hriie sonechko*, 4. *Rozvyaisia, zelena dicrovo*, 5. *Zemle moje*. It is performed by the "Trembita" chorus and the Lviv Philharmonic Symphony Orchestra under the direction of D. Pelekhaty, the soloists being I. Malynovska and I. Dmytryuk. The vocal line of this basically romantic cantata is discreetly supplemented by the orchestral arrangement, the character of the music essentially reflecting the content of the poetic works, from the lyrical first movement to the dramatic fifth.

Side two features three popular (estradna) songs. *Ne topochit konvalii* (Don't trample the lilies of the valley) might be considered a tongue-in-cheek response to "Tip toe through the Tulips". *Namalui meri nich* (Paint me the night) is rather romantic, while *Aislika*, because of the subject matter, could be called cosmic rock. These songs are performed by L. Chaikovska and F. Bohdan, a female vocal and instrumental ensemble under the composer's direction.

The last item on the disc is the *Hutsul Symphonietta* composed in 1965. Its three movements are marked *Vivace*, *Allegro*, and *Andante Allegro*, and it is a reworking of the thematic material that Skoryk

had used earlier (1964) in the celebrated film *Tini zabuttykh predkiv* (*Shadows of Forgotten Ancestors*). It is a highly original adaptation of traditional Hutsul melodies. Although scored for a full Lviv Philharmonic under D. tonality of Hutsul folk instruments without slavishly duplicating the original timbre. The texture is much lighter than trostni muzyky and yet, the flavour is very Carpathian.

Kompozytor Kost Miaskov (Composer Kost Miaskov), Melodiya 33D-031471-72(a)

The jacket notes on this album extol K. Miaskov's versatility, listing his accomplishments as a composer of "cantatas, virtuosic concertos for the bayan (accordion) and symphony orchestra, choral suites, string quartet, piano pieces, songs for children (sic!) and light music." This disc is hardly heavyweight listening — in fact, it may serve as a good example of the music of the "Soviet nation". National characteristics filter through in the melodies of some works ("Variations on Ukrainian Themes" for bandura and folk orchestra), but the orchestration is not even remotely Ukrainian. And the excellent bandura playing of S. Bashtan is occasionally drowned out by the Orchestral Group of H. Veriovka Ukrainian Folk Choir under Ia. Orlov. At best, the work is uneven.

Tonality is somewhat better balanced in the "Nocturne" and "Ukrainian Dance" for balalaika (V. Ulashhevych) and piano (A. So why waste so many words on an obviously inferior disc. Perhaps to warn the unsuspecting purchaser. On the other hand, the politico-musicologist (if there is such a species of musical bird) may find in this disc strong illustrations of the processes that operate in contemporary Soviet music — which is supposedly derived from folk themes.

Kukariev), the former being acceptable but the latter leaving much to be desired. The "Poem" is scored for a bayan quartet (conducted by M. Rizol) and resembles late 19 c. Russian starinnye romansy.

Another cut, "Solidaty", (*Soldiers*) is performed by A. Mokrenko and a variety orchestra under L. Zeiderman. The lyrics (V. Bezkorovaina) have a World War II content, and thus may be difficult to relate to for young North American audiences. Mokrenko, as usual, has an uneasy time with correct tonality, but then, even consummate vocalist would find it difficult to do justice to this uninspired song.

The reverse side of the disc is devoted to the suite *Nash ridnyi krai* (*Our Native Land*), ably performed by the soloists, chorus and orchestra of the Ukrainian Radio under A. Bobry. Even if one disregards the lyrics, the work typifies the socialist realist approach to music. The lyrical movements are the most pleasant ones, but the others are, frankly, banal. The only national feature of the suite is the use of the *tsymbaly* in one movement. Although the orchestra has a folk character, it is the all-Union folk sound which has been heard in all European parts of the USSR since Stalinist times. In his orchestration (not to mention his choice of certain melodies) K. Miaskov is actualising the state policy of levelling national differences in the name of "the friendship of nations."

So why waste so many words on an obviously inferior disc. Perhaps to warn the unsuspecting purchaser. On the other hand, the politico-musicologist (if there is such a species of musical bird) may find in this disc strong illustrations of the processes that operate in contemporary Soviet music — which is supposedly derived from folk themes.

SUSK PRESIDENTS' CONFERENCE Montreal,
2-4 January 1981 For details contact: SUSK
191 Lippincott Ave.
Toronto, Ontario

Prologue

George William Krywolap

1

Sitting on the bench we hear the station rattle
Up above the passing trains,
While a woman silvers about for quarters
In tennis shoes which bear her name.

She came to me and pulled the skin around her eyes
But all I had to offer her were dimes.

2

The night I spent with no cigar
Causes throbings in my chest
And scratchings of my thighs.
My hand turned red from thumping on the table,
My throat hung stale and dry.

The moment, which follows all these moments would never come.

The night I spent with no cigar
I spent sucking on my thumb.

3

I had slept for maladies which spread themselves
As thin, parched mist against the windows of my car.

I would wake to sit in mid-late afternoons and
Read the papers slowly, by long square blocks of weekday light.

In the night I'd lick my sweat in poised, merciless contempt;
Remembering all my questions longer than the answers which they gave.

George William Krywolap is from Catonsville, Maryland, several other poems by him first appeared in the January 1980 issue of Student.

Walter Krobavici



Dancers with the Festival Dance Company strike a characteristic pose

A North American breakthrough

New pro dance group

The Ukrainian Festival Dance Company has emerged energetically with a new approach to dance in the Ukrainian community. The company is a charitable non-profit organization which is part of the Kosmach Ukrainian Folkloric Dance Ensemble that has both professional and non-professional dancers from all over Canada and the United States. The operative word with this group is definitely "professional", in all its aspects and aspirations.

Recently established in Toronto, the group's savanty members have taken their audiences by storm and have received lavish praise from reviews in major dailies in Canada and the United States. The group is presently on their first tour, which is to climax in Toronto on 7 December. Affectionately abbreviated as the

U.F.D.C., the Ukrainian Festival Dance Company is the first of its kind on the continent. In the past, North America has looked to the U.S.S.R. for leadership in this form of art, but the U.F.D.C. springs directly from Toronto, Canada. Stylistically, it combines the elements of classic folkloric dance, with the grace and beauty of ballet. The result is dynamic, tightly-paced character dancing, with virtuosity, skill and elegance in abundance.

Mykola Zhukovin is the choreographer of the U.F.D.C. The Soviet born and trained artistic director contributes a wealth of experience to the creative strength of the group. He earned his credentials as a ballet soloist, and attend the Kiev Choreographic School. He was the leader and ballet master of LARK (National Ensemble of Dance) in Moscow from 1970 -

1976. He received Gold Medals in 1972 and 1976 at all-Union Festivals, emigrating to the United States in July of 1977 where he has been associated as an advanced ballet instructor with the American Ballet Theatre School and Joffrey School of Ballet.

The Clavaland Press characterized the present fare offered on their fall tour as a "performance that had a great deal going for it." A dozen dances were offered in the repertoire, patterned after folk dances from the various sections of Ukraine and including several humorous numbers (as is customary with folkloric groups). The show led the Clavaland Press reporter to the conclusion that "this extraordinary juggling company has talent galore and uses it well and colorfully."

Boris Kamyanetsky

KOLUMN-EYKA



"Look! My David can do all those fancy, trick steps that the big kids do and he's only 9 years old!"

I have heard happy parents exclaim this sort of thing countless times, and I find it upsetting. Sure, the young children can learn all the so-called "trick steps" or "solo Hopak steps" for Ukrainian dance performances, but so can trained apes if that is what the instructor devotes his time to. Parents aren't quite so thrilled when a few years down the road, David cannot pass an audition for a major Ukrainian dance group.

The main reason for unsuccessful auditions is simply that the boys are not taught dance. Instead, they are taught acrobatics and "lancy" steps. I've had the unhappy experience of seeing young teenage boys with ten years of dancing lessons unable to keep time, to hold themselves up properly, to coordinate arms, legs, and head into a graceful whole, and generally being oblivious to the importance of proper extension.

Young children should be taught to dance. *Prysiedky* are the easiest steps to teach a young boy, yet *dribushechka*, the basic polka-type step sometimes called "plain step", can be the most difficult to master. Coordination, the ability to work with others in a dance, and basic Ukrainian folk dance movements are the requirements to build a top Ukrainian dancer.

Some of the best ways to ensure a child acquires knowledge of those basics, and still has fun learning, is to work on the techniques mentioned when practising. Many are described in Avramenko's book, available at most Ukrainian book stores. I have heard that there is even an English translation of this classic text available now.

I feel a "back to the basics" movement is much needed in Ukrainian dance. I see many people coming back from workshops held various places in North America and the Soviet Union with extremely "Sovietized" dancing that is being promoted as pure Ukrainian, yet I've also witnessed Hutsuls doing rhythmic boot-slapping gestures! Talk about extreme! Of course, many students are delighted with the "new" Ukrainian folk dance steps they've learned — "stuff never seen before!" The contradiction, however, is that nowhere in the world is there such a thing as "new folk dancing." Folk dance is hundreds of years old, and although it has been enhanced in many cases for public display certainly no original steps invented can possibly be touted as "correct" or "authentic". Typically, the women have to slit their costumes up the sides to be able to execute some of these new movements — can the step then be "authentic" if the traditional costume has to be modified in order to execute them? Workshops are great for exchanging ideas, meeting people, and learning different forms and styles of dancing, but one must go to them with proper grounding in Ukrainian dance and attend them with open eyes. By all means bring back new ideas to enhance your choreography, to add to the Ukrainian dance — however, don't bring back modern Sovietized dance to replace or alter the traditional Ukrainian so completely that it permits Hutzul boot slapping and "modified" costuming.

I remember watching Orson Welles host a production on television of the Moiseyev Dance Co. from the U.S.S.R. Each dance was particular to culture: there were Russian, Ukrainian, Siberian, Georgian and other dance numbers. And the distinctions were great! It was an education for all. Unfortunately, Soviet-trained workshop leaders often don't make such distinctions and therefore people attending their classes should be on their guard and aware of this fact.

Most disturbing, however, are the justifications: "Sure the Ukrainian language is suppressed in the USSR, and maybe the dancing is being Sovietized. But times change, things modernize and so does dancing." I haven't, however, heard anyone say — using the same logic — it's all right to Sovietize the Ukrainian language. Even though "times change", there is a determined effort to preserve this and other traditional aspects of the Ukrainian heritage. Bilingual schools are opening up, and courses in Ukrainian are increasingly offered at Canadian universities. It is important to maintain the dance part of the Ukrainian culture as well, especially since thousands of people identify "Ukrainian" with the costume and dance.

I'm happy to see some dance groups return to "folk" dancing — Yevshan from Saskatoon is one group that at least has the "preliminaries" in their dance festival. Authentic music and choreography are available to any competitors. The Ukrainian Shumka Dancers of Edmonton are also taking a step in the right direction in supplying a grant to orchestrate the folk music to go with the traditional dances for their instructors. Hopefully, this trend will continue to spread.

I look forward to the day when parents will exclaim, "Look! My child knows 'Viz', 'Hopak Kolom', and 'Horlytsia' and he's only nine years old!" That way, with additional training and sophistication, David will stand a chance when he auditions for a major performing group in his teens.

Orest Semchuk

Baydala
DRUG

Open till midnight



Borhan Iwan

Borys Wrzesnewskyj attempts to address the congress

UCC

(cont'd. from page 1)

These three objectives were then concretized in the following, seemingly "radical," nine-point programme: 1) revision of the structure of the UCC to allow for individual, as well as organizational, membership; 2) changing the name from Ukrainian Canadian Committee to Ukrainian Canadian Congress to reflect the above structural revision; 3) abolition of the veto power enjoyed and often abused by the six big organizations who presently dominate the body; 4) making all positions on the executive elective; 5) allowing any delegate to run for any office; 6) rotating the executive office every three years between Winnipeg, Toronto and Edmonton; 7) utilizing professional skills and human resources in researching and presenting briefs to the Canadian government; 8) establishing an Ottawa office staffed by professionals to lobby the government on issues such as immigration, human rights, and multicultural policy; 9) establishing community centres, youth centres, and old-age homes in areas where they do not presently exist.

Removing tongue from cheek (and possible foot from mouth), these proposals are not as new or outlandish as they apparently seemed to the members of "our hromada" attending the congress. Speaking on the necessity to revitalize the UCC, Ukrainian Canadian Professional and Business Federation (UCPBF) President Laurence Decore enumerated many of the same aforementioned proposals during his key-note address to the SUSHK Congress in Edmonton last August. Although SUSHK delegates did not harbour any illusions about all of their proposals receiving ratification by the UCC Congress, it was felt that at least some progress could be made, particularly with the support of the UCPBF and other progressively-minded organizations.

Yet, when approached on

the eve of the congress by a SUSHK delegation with a proposal that the UCPBF candidate for the UCC presidency (Stanley Frolick) incorporate these demands into his campaign, the aspiring contender for the job offered no provisions for reform in his platform, but spoke instead of winning the ticket and setting up a "task force" to investigate the needs of the Ukrainian-Canadian community. The results of the inquiry would then be used to present suggestions for altering the UCC. Because of the current structure of the UCC, however, there was no guarantee that any such proposals would ever see the light of day, there being a definite possibility that the task force would prove to be a mere academic exercise. As it was, the UCPBF conducted a most peculiar program. With only 37 of a potential 100 delegates registered, the organization as a whole maintained a low-key approach throughout the congress. Their headquarters were located in a different hotel from that housing the remainder of the delegates and the congress proceedings; their delegates did a minimal amount of private lobbying; and their candidate maintained an extremely low profile, speaking only on rare occasions.

In the light of the UCPBF's decision to not incorporate a strategy of democratic reform into its platform, SUSHK decided to run a symbolic candidate (for UCC presidency) from their own ranks to ensure that such views were raised at the congress. Borys Wrzesnewskyj, University of Toronto Ukrainian Students' Club (USC) president, was chosen for the task and made responsible for articulating the SUSHK position to the congress plenum.

The SUSHK delegation quickly set to work implementing their strategy. A press release was prepared, translated, xeroxed, and distributed to congress delegates on Saturday morning, announcing Wrzesnewskyj's candidacy, outlining the SUSHK platform, and inviting delegates to a press conference that afternoon. At the conference itself,

attended by more than 100 interested persons and press representatives, a panel of SUSHK delegates — chaired by Dana Boyko and comprised of Marian Iwachiw, David Lupul, Mykhailo Maryn and Borys Wrzesnewskyj — answered questions related to the SUSHK candidacy and platform.

During this conference, SUSHK learned that according to the UCC constitution, only the "big six" organizations could present a presidential candidate — a fact which only serves to underscore the discriminatory practices of the UCC against the twenty-two other member organizations which do not enjoy similar privileges.

Hence SUSHK could not officially field a candidate. Undaunted by this restriction, the SUSHK delegation produced a written statement outlining its platform and calling upon the official candidates to respond by incorporating it into their own platforms. The statement was eventually read by Wrzesnewskyj during Sunday's plenary after a lengthy harangue with the chair to obtain permission to do so. The congress chairperson, Peter Savaryn, conducted the sessions in a manner that many felt to be condescending, patronizing, and at times manipulative of the congress as a whole. It was only after SUSHK delegate Oksana Wynnyckyj invoked an obscure provision of Robert's Rules of Order (ostensibly being followed by the congress) that Savaryn reluctantly agreed to allow Wrzesnewskyj to take the floor if the delegates of the congress voted approval of the move. In the end, Wrzesnewskyj was given five minutes to read the statement. Unfortunately, the statement, which was drafted in English and then translated into Ukrainian, contained an error in translation. It stated that the UCC had been "created" by the Canadian government, rather than its creation being "facilitated" by the Canadian government, as was stated in the original. This error turned the tide of sympathy against Wrzesnewskyj with surprising alacrity. The congress became

increasingly antagonistic and voted Wrzesnewskyj down from the floor although he requested a few more minutes to complete the declaration.

Before this calamity a vote to allow SUSHK 2 percent of the UCC budget as an operational grant — roughly \$3,000 over a period of three years — was decisively voted down by the Congress despite some support from individual delegates. On this issue, the chronic paranoia of delegates from a certain League for the Liberation of Ukraine (LVU), once again manifested itself for the entertainment of all. LVU delegates rushed to microphones in order to derail SUSHK's request for partial financial support by arguing that since no youth organizations received separate funding from the UCC, SUSHK should not. For its part, SUSHK argued that as a student organization with no parent body (unlike SUMK, SUM, UNYF and others) and limited resources, it had no access to funds other than through the type of fund raising which inevitably hampered and curtailed other constructive community work. The plea fell on deaf ears. Proverbial cries of "lack of funds" were also raised in justifying the rejection of SUSHK's appeal, yet more than \$17,000 was dropped in order to hold a gala symphony concert on the Sunday afternoon of the congress.

The final outcome of the Thirteenth UCC Congress was a close victory for Ivan J. Nowosad — a candidate of the Brotherhood of Ukrainian Catholics (BUK) over the Ukrainian Canadian Professional and Business Federation's contender, Stanley Frolick. The outcome was decided on the second ballot by a vote of 223-219. The third official candidate, Bohdan Panchuk, representing the Ukrainian Canadian Veterans' Association, was eliminated from the first ballot. It was also on the first ballot that Borys Wrzesnewskyj, despite the fact that he was not listed on the official form, received twelve votes.

But other than this shuffling of faces, nothing else really changed. Constitutional amendments of consequence were hotly debated, then shelved.

The most ironic fact of the congress was that despite its small proportion in numbers, the SUSHK delegation managed to dominate the proceedings, both in terms of sheer verbiage and issues discussed. By and large, the youth of other organizations were poorly represented (this despite the fact that many youth organizations funded the entire bill for their delegates) and remained largely reticent on matters of importance. But then, there really wasn't much "youth" there.

By discouraging SUSHK's voice and input, refusing its monetary support, and more importantly by disregarding all plans for democratic reform and constructive change, the UCC Congress did little else than disillusion and embitter the very persons it expects to one day assume the leadership of the Ukrainian community.

When all is said and done, it was not so much a feeling of exhilaration and accomplishment that delegates brought home from the congress, but a deadening feeling of anticlimax, of non-achievement, of impotence and inconsequentiality.

Not to mention a wasted \$7,000 - \$8,000.



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Ottawa rally

(continued from page 1)

European failure to adequately implement other dimensions of human rights provided for by the Accords, including the freedom of movement, emigration and information, the freedom of religious belief and practice, the right to organize free trade unions and associations, and the right to family reunification.

The CCPHA listed a series of demands, and called upon the Canadian government to raise these demands during their deliberations at Madrid. Foremost was a call to the federal government to "officially recognize dissent in the Soviet Union and East European states." CCPHA officials maintain that, while government members privately acknowledge the existence of a dissident movement within those states, Ottawa has yet to articulate this position officially. Lamented CCPHA member Michael Maryn, "just for once we would like to see Canada take a bold stand in the international arena."

The CCPHA further demanded that, "in the spirit of the Helsinki Accords," the governments in question "cease harassing, arresting and imprisoning human rights activists, and immediately release all political prisoners and prisoners of conscience." The Canadian delegation was called upon to "insist upon compliance" with these demands.

Criticizing Canadian

preparation for the Madrid Review Conference the CCPHA brief pointed out that the Department of External Affairs had already prepared Canada's position for Madrid, well in advance of the sub-committee's hearings. In addition, the CCPHA urged that Parliament immediately establish a House Committee on Human Rights, "under whose jurisdiction would fall an ongoing examination of the implementation of the Helsinki Accords in all signatory states."

According to CCPHA officials, reaction from MPs to the Coalition's proposals was mixed. While Parliamentary Secretary for External Affairs Louis DuClos offered a spirited defense of his government's record on criticizing Soviet violations of human rights, others such as Conservative Bud Bradley (also a member of the Madrid Sub-committee) appeared to the CCPHA delegation as "manifestly uninformed" on the intensity of the human rights struggle within the Soviet bloc. CCPHA member Mykhailo Bociurkiw commented that while the Progressive Conservatives appeared more sympathetic to the human rights question, "it was difficult to ascertain whether this sympathy was the result of a deep commitment to the cause of human rights, or seen as another opportunity to make political yardage at the expense of the Liberals."

Though CCPHA organizers had been hoping for a larger turnout, most expressed satisfaction with the demonstration, and are confident that Ottawa had received their message. Tina Hawrylyshyn, representing the University of Toronto's Ukrainian Students' Club remarked that "the success of the demonstration is measured by the fact that we were able to draw upon participants from twelve different groups, few of whom had ever worked together previously." George Simone of the U of T Hungarian Students Club concurred: "This is a first for the Hungarians on campus."

Given the uncertainties surrounding the structure of the agenda in Madrid, and the Soviets unwillingness to seriously discuss the human rights provisions of the Accords, it would seem that the CCPHA's work is far from finished. Commented SUSHK President, Michael Maryn: "It is my personal hope that the coalition remain together as a permanent pressure group. Governments have shown the tendency to often put these 'lesser priority' issues on the back burner. It is our responsibility to ensure that the Canadian government does not relegate the question of Soviet block human rights to such a position."

Special efforts have always been a hallmark of **TYMYC**'s albums, and **ZOLOTI VOROTA** is not to be outdone. Officially touted as an album shunning electronic instrumentation and relying exclusively on the acoustic, my credulity would be hard-pressed to accept that there wasn't an electric lead guitar track inserted into the song "LUBY". The album's finale consists of a two-part recitation of IVASIUK's "ZHIVOTVY LYST" laid down over a crammed electronic track of music and sound effects, including a "reawakening" to the "rumble of early morning traffic". Rather than easing the listener back to reality, it jars one into an anti-climatic realization that the album is over.

Meticulous detail has gone into the packaging and promotion of **ZOLOTI VOROTA**. It has a tastefully designed album cover which is bound to be an eye-catcher. The information contained in the liner notes on the back cover will be a radio programme's delight. The inner sleeve contains the bilingual story line (essential to comprehending what's going on), song lyrics, and photos (with effective back lighting) of those involved in the project. And let's not forget one of the album's most marketable commodities — a **ZOLOTI VOROTA** poster designed by **ADRIANA LYSAK**.

Overall, **ZOLOTI VOROTA** is a high gloss non-offensive collection of by and large good songs strung together so as to purport a message. How well it performs that function is at the discretion of the individual listener. Weakness notwithstanding, the album will supply at least several hours of pleasant listening to connoisseurs of the genre... On the **RET SENDS YA 4 STAR RATING SCALE...** **ZOLOTI VOROTA** scores $\frac{1}{2}$.

ON THE SOUNDSCAPE: Ever wondered how traditional Ukrainian folk instruments would sound incorporated into non-Ukrainian music? It's not as obscure a thought as it may seem. Two examples available on record spring to mind. Maritine folkie **STAN ROGERS** recorded an album called **TURNAROUND** (Fogarty's Cove Music, FCM — 001) in 1978, with the song "DARK EYED MOLLY" featuring some beautiful bandura work by Winnipeg's **KEN BLOOM**. And **DON MCLEAN** (of "American Pie" fame) released an untitled album (**DDN MCLEAN**, United Artists Records, UAS—1561) in 1972 which included the song "THE MORE YOU PAY (THE MORE IT'S WORTH)". Some *hutsul* of unknown origins provided an incredible tsymbaly accompaniment to this piece. Both are definitely worth a listen....

NEXT MONTH: Something special for all *volyniaky* — **TRIO MARENCHI**

U of T Chair inaugurated

The final chapters of the U of T "Chair Affair" were recently written in Toronto, eliciting a collective sigh of relief from weary USC members there. The controversy-clouded chair was formally accepted into the university in a ceremony held on 22 November and attended by University of Toronto and Ukrainian community officials. Moreover, word is that the appointee, Dr. Paul Magocsi, is slowly settling into the new position — which has been described as the "hot seat in history" — and that some fence-mending initiatives have begun.

On a less conciliatory note, students were stung earlier in the month when the Ombudsman's report cleared the U of T administration of all allegations and suggested that USC activists should apologize for the trouble they caused. Reaction to the rap on the knuckles was mixed, with some students seeing it as one more underhanded "deal" from the university, and others seeing the reprimand in a more reflective light. As one of the actors (who requested anonymity) in the drama observed, "What did you expect? The Administration was against us, SAC and *The Varsity* weren't for us (to say the least), most of the student body was apathetic and the Ukrainian community didn't stand behind us. To hope that the Ombudsman would see the forest in the trees was somewhat naive. What has happened now is that students must draw the appropriate lessons from the experience so that they don't make similar mistakes in the future."

Czech interview

(cont'd. from page 4)

Student: Why has Charter remained limited to the Czech areas, particularly Prague, and has had only limited support in Slovakia?

Hejdelek: The conditions in Slovakia are very different from those which have prevailed in the Czech areas of our country. Very few people in Slovakia signed Charter 77 and many are convinced that the expansion of Slovakian autonomy since 1968 would have been impossible without the intervention of the Soviet armies in August 1968. In fact, one sometimes hears propaganda claiming that Slovaks would have been in an even worse position under the proposals of Dubcek's government than under the Czech-dominated Novotny regime. Many Slovaks have been led to believe by propagandists that the Husak regime is their only bulwark for Slovak autonomy.

Regionalism

(cont'd. from page 3)

the 70's. An ideologist has no control over the economic forces that will drive them in one direction or the other. He can only surmise what will occur and have a vision of a replacement for their failed strategy. I think all Westerners are growing aware of the cracks that have appeared in the vision of the regional bourgeoisie, but they are not ready for a new way as yet. The explosion of rightwing Western separatist popularity since the federal budget in October is just one indication of the evolving crisis of power for the bourgeoisie. It is being fanned by that bourgeoisie because it is angry and frustrated but the people know that it is in the interests of that bourgeoisie and not theirs. A regionalism which combines the social needs and aspirations of the workers with a pro-Western position may not be high profile today, but it is crucial for the future.



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Translated from Ukrainian
by
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